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Some of the **Quakers** CONTRADICTIONS which they have asserted the Times and their own Interests; by which 'twill appear, that the Highest Pretenders, are the Greatest Deceivers.

Section I.

1. **O**UR giving forth Papers or printed Books, it is from the immediate Eternal Spirit of GOD.

2. You might AS WELL have condemned the Scriptures to the Fire, as our Queries.

3. You are now answer'd from the Mouth of the LORD.

4. If ever you own the Prophets, Christ or the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.

5. Que. Do you (i. e. Quakers) esteem your Speakings, to be of as great Authority as any Chapter in the Bible? G. W. answers, That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and GREATER.

G. Fox and Rich. Hubberthorn, *Truth's Defence*, p. 2, 104, 107. printed 1653. G. F. *Ans. to the Westmoreland Pet.* p. 30. 1653. G. Whitehead's *Ser. Apol.* p. 49.

1. **W**E are grossly abus'd, and our Intention and Principle, which NEVER was, to bring our Books in comparison with the Scriptures. [*Is not this a gross Untruth? compare it with their former Writings.*]

2. We prefer the Bible before all the Books extant in the World; [*and yet formerly reproved John Chandler (at a Meeting at the Bull and Mouth) for having given the Scriptures Preference before their Books: And is not this a plain Contradiction?*]

G. W. *Quakers Plainness*, &c. p. 71. 1674.

Section II.

1. **T**HE Scriptures are not the Word of GOD.

2. The Scripture is not the Word of GOD, as thou blasphemously affirmed.

3. How can, or dare any to say without the highest Blasphemy, that the Scripture is the Word of GOD?

4. The Letter (i. e. the Scripture) is a Declaration of the Word, the **Dust**.

5. The Letter [i. e. the Scripture] is **Dust** and **Death**.

6. That which is written is the Letter, which is **Death** and **killeth**.

7. Thou art one of them that fouls with thy Feet, Ezek. 34. 18. that hath nothing but **Dust** which is fit for nothing but **Staine**.

8. The Quakers do not call the Letter the Rule; and the four Books of Matthew, Mark, Luke and John the NEW-TESTAMENT and Gospel, as thou and thy Generation do.

9. But they frequently call'd them **Earthly Letter**, and **Carnal Letter**.

G. Fox, &c. *Firebrand*, &c. p. 159. 2d Part. 1678. G. F. *Great Mystery*, p. 240. 1659. G. Bishop, *Mene Tekel*, &c. p. 22. 1659. G. F. *Way to the Kingdom*, p. 2. 1655. G. F. &c. *Brief Discovery*, p. 9. 1653. G. W. *Ishmael*, &c. p. 10. G. Fox &c. *Truth's Def.* p. 53. 1653. G. W. and Chr. Atkinson, *David's Enemies*, &c. p. 7. 1655. G. F. &c. *Truth's Def.* p. 14, 28, 56, 60.

1. **W**E say Holy Writ is the declared Fundamental Law of Heaven.

2. We believe the Holy Scriptures of the Old and NEW-TESTAMENT were given forth by Divine Inspiration.

3. The Holy Scriptures of the Old and NEW-TESTAMENT are of Divine Authority, as being given by Inspiration from GOD.

4. That they [i. e. Quakers] say, the Holy Scripture is **Carnal**, **Dust**, **Death**, and **killeth**, &c.

We do, in the holy Fear of Almighty GOD, and in behalf of the said People, declare and testify, That all these, and all other his Accusations of the same Kind, or depending thereupon, are utterly false, wicked and malicious, and never so believed, so said, nor so affirmed by us. [*Now my Request to G. W. and the rest of the Subscribers, is this, That they would view the Quotations on the other Side; and if they find that they formerly call'd the Scriptures Carnal, Dust, Death, &c. as they have done, that they would be so honest as to take shame to themselves, and acknowledg their Error therein, and that they have wrongfully accused Fra. Bugg for those Citations.*]

W. Penn, *Engl. present Int.* p. 36. 1675. G. W. *Innocency*, &c. p. 3. 1693. Quakers *Vind.* &c. p. 4. 1693. sign'd by G. W. and 20 more. Charitable *Essay*, &c. p. 8. 1693. sign'd by G. W. and 12 more of their Preachers.

OF GOD, and calls it *Elahemy* in any to say so; yet, it is to be observed, he gives that very Title to his Writings, as in his *Visits of Wrath*, &c. printed 1654. where he says—*And to you all this is THE WORD OF GOD* and in p. 9. and p. 12. are the same words. And in *the Way to the Kingdom*, &c. 1655. p. 14. he has them again *This is THE WORD OF GOD*. And in his *several Papers*, &c. 1671. p. 62. he has the same over again. And I could quote above 100 more Sentences of the like Import out of their former Writings, but here are enough sent. And as to their denial of the Charge, that they should say the *Holy Scripture is Dust*, &c. their Evasion or ble, I suppose, lies in these words, viz. *Holy Scriptures*, because in those Days they did not call the *Scriptures Holy* on the contrary, call'd them *EARTHLY LETTER, CARNAL LETTER, DUST*, &c. as before-mentioned.]

Section III.

1. **W**E have thousands at our Meetings, and none of us [*Quakers*] dare speak a word, but as eternally moved of the LORD. [*Never was a greater Untruth than this printed and published to the World by any Mortals whatsoever.*]

2. They are *Conjurors* and *Diviners*, and their Preaching from *Conjuration* that is not spoken from the Mouth of the LORD.

3. All you that speak, and not from the Mouth of the LORD, are *false Prophets*.

4. How can you be Ministers of the Spirit, if you be not Infalible?

5. And how can you but delude People, if you be not infalible?

6. Thou say'st, *The holiest Man that is, cannot give an infalible Character of another Man*. G. F. answers, Hast not thou, in this, shewed thy self to be no Minister of Christ, or of the Spirit, that cannot give an *infalible Character* of another Man? How canst thou see an holy Man from an unholy Man, that cannot give an *infalible Character* of any Man's State?

7. Thou being not infalible, thou art not in the Spirit, and so art not a Minister. But George Fox says, The Quakers are the ONLY Ministers of Christ.

¹ A true Account, &c. p. 18. 1663. ² G. F. Saul's Errand, &c. p. 7. 1654. ³ G. F. Answ. to the West Pet. p. 25. 1653. ⁴ G. F. Great Mystery, p. 33, 82, 96, 107, 267.

1. **W**E are most horribly abus'd in saying that we pretend all our Ministers be infalible. [*And yet but the very Year before said W. P. writ thus*] viz.

2. Our Ministry is of GOD, it stands in the Power of the living spiritual Gift of GOD. And G. Fox exhorted the Parliament, in the year 1659, in these words, viz.

3. Let none have the Name of a Minister but such who are able to satisfy all Doubts and all Questions; and for to convince the stop the Mouths of all Gainsayers and Opponents. [*Then infalible to be sure.*]

4. The LORD hath given his powerful Ministry (*meaning themselves*) the Gift of the Holy Ghost, as it was in the Apostles Days. [*And, pray, were not the Apostles Infalible?*]

5. And thou, and you all, that speak, write, and not from GOD, IMMEDIATELY and INFALLIBLY, as the Apostles did, Prophets, and Christ,—you are all under the Curse, &c.

Thou canst not know the Scripture, but the SAME DEGREE of the Spirit the Prophets and Apostles had. [*I think here only enough to shew their Contradiction, but that they were not abus'd in saying, they pretend all their Ministry to be infalible.*]

¹ W. Pen's Rebuke to 21 Divines, p. 22. 1674. ² Judas and the Jews, &c. p. 43. 1673. ³ G. F. to the Parli. &c. 1659. ⁴ E. B's Works, p. 196. ⁵ G. F. Great Myst. p. 98.

Section IV.

1. **T**HE Quakers — can discern who are Saints, and who are Devils, and who are Apostates, without speaking ever a word.

2. We need none to give us *Discerning* and *Judgment*, Christ hath furnish'd us already, and doth on ALL Occasions.

¹ G. F's Great Mystery, p. 89. ² Judas and the Jews, &c. p. 58. 1673.

[But did they discern the two German Cheats, pretended themselves to be of great Parentage, and they hugg'd, embrac'd, and provided for, and gloried as two of their Profelytes) till their Wickedness was brought forth, and till they accused each other of many vile Practices? Nay, they could not discern several of their Ministers, who, whilst such, were guilty of Whoredoms, the like, till they themselves, or others, made a Discovery of them. Endless would it be to repeat their want of discerning in these and the like Matters; but here are some to shew they have not that discerning they so vainly and nauseously boast of.]

* Anno 1670.

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Section V.

1. **T**HE Quakers are in the Truth, and NONE but they.—Come Protestants, Presbyterians, Independants, Baptists, Fifth-Monarchy-men, Seventh-day Sabbath-men, and Family of Love; the Quaker denies you ALL¹.

2. The Tabernacle of GOD is with you; and His Dwelling-place is among you; and ONLY among you is GOD known².

3. All that ever own GOD and Salvation, shall own us³.

4. And John Stubs⁴ declared, That none could truly call GOD Father but Friends, [*i. e.* the Quakers, whom after he had highly extoll'd, further said] I know thousands of Friends that are free from Sin. [This being a notorious Untruth, I reprov'd him for it in private. But I must confess, I never found him, nor any of their Ministers, ever contradict themselves, in that high Character they give of themselves: So that this Section is not in two Columns.]

¹ The Quakers Challenge, &c. p. 2, 3. 1658. ² E. B's Works, p. 64. ³ Ibid. p. 318. ⁴ In his Sermon at Devonshire-House, 1670.

Section VI.

1. **W**E [*i. e.* Quakers] are of One Mind, and Soul¹.

¹ E. B's Works, p. 462.

[Witness the great Differences, and Divisions, that are among them, both in England, and beyond-Seas: And if to be so divided, be to be of one Mind and Soul, then indeed they are the People that are so.]

Section VII.

1. **T**HE Priests of the World are Conjurers, Thieves and Robbers, Antichrists, Witches, Devils, Scarlet-colour'd Beasts; really they are Blood-hounds¹.

2. The Light condemns thee [*i. e.* Mr. Bennet a Minister] and ALL thy Generation eternally—Thou dead Beast, thou polluted Beast, thou Sorcerer—O thou dark Beast and Conjuror².

3. Scarlet-coloured Beast, painted Beast—Brazen-fac'd thou art, for thou art a Beast, thou blind Sot, thou dark Sot, &c.³.

4. Behold your Priest, fallible errable Priest, scoffing independent Priest, ungodly Priest, Mountebank Priest, taunting Priest, stingy Priest, mercenary John Faldo, a Quack, a religious Bone-setter, the Priests break-neck⁴.

5. The idle gormondizing Priests of England—No sort of People have been so universally through Ages, the Bane of Soul and Body of the Universe, as that abominable Tribe, for whom the Theatre of GOD's most dreadful Vengeance, is reserved to act their eternal Tragedy upon, &c.⁵.

6. Old canker'd Apostate, unruly Beast, Impostor or Renegade, Libertine, Ranting Spirit, Son of Belial. [See more of this Nature in W. Penn, &c. Alexander, &c. p. 3, 7, 12. 1673. in answer to Mr. Mucklowe a Quaker.] Hear also what Geo. Whitehead calls him, and some other dissenting Quakers, viz. Wolves, Dogs, Devils incarnate, and the like, in his Preface to Judgment fixt, 1682.

¹ See G. Fox, &c. A brief Discovery, &c. p. 7, 8, 9, 10. for much more of this, Ann. 1653. ² See more of this in E. Bur. Works, p. 29, 30, 31. ³ See G. Fox's Truth's Defence, &c. p. 81, 82. for more of this kind. ⁴ Mr. Faldo's Answ. and Vindication of 21 Divines, against W. Penn, p. 93. Ann. 1675. ⁵ W. Penn Guide Mistaken, &c. p. 18. 1668.

Section VIII.

1. **L**ET all those Abby-lands, Glebe-lands, that are given to the Priests, be given to the poor of the Nation¹.

¹ G. Fox to the Parl. of the Com. W. &c. p. 8. 1659.

1. **F**AR be it from me, to sollicite any thing in diminution of the just Rights of the Church of England; let her rest protected where she is¹.

¹ A Perswasive to Moderation, Preface, 1686.

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2. Slay *Baal*, *Baal* must be slain; All the HIRELINGS MUST BE TURNED OUT OF THE KINGDOM, who have pretended that GOD sent them—

3. Away with Cap-men and Coif-men, as they are called—

4. Away with all these Counsellors, that will not tell Men the Law without 20 s. or 10 s. or 30 s.³

5. Let all those *Fines* that belong to Lords of Mannors be given to poor People, for Lords have enough⁴.

6. If you query, how you should do with the Impropropriators? Sell all the Glebe-lands—all the late King's *Parks*, and his *Rents*—to give to the Impropropriators⁵.

7. You should have sold all the Colleges and their Lands, and give them to the Poor⁶.

² G. F. *News out of the North*, &c. p. 31. 1655. ³ *Ibid.* p. 5. ⁴ *Idem*, p. 8. ⁵ G. F. *Papers to the Parliament about Ty* p. 63, 65. 1659. ⁶ *Idem*. p. 65.

Section IX.

A Quaker said, he had a Command immediately from Heaven, to take away the Priest's Hour-glass: which being complained of, *Geo. Fox* makes this Answer, *viz.* And for any being moved of the LORD to take away your Hour-glass from you, by the Eternal Power it is own'd¹.

¹ G. F. *Great Mystery*, p. 77.

² *Wounds of an Enemy*, p. 13. 1656. Miles Halhead, Tho. Salthouse. ³ *The Quakers Paper*, Aug. 10. 1670.

[And was not the taking away the Hour-glass that was another's, an Evil in it self? and yet see G. Fox (when one of his Friends pretended a Motion for it) had the confidence to own and justify it, and that in the Name of the LORD.]

Section X.

1. THAT is no Command from GOD to me, which he commands to another; neither did any of the Saints which we read of in Scripture, act by a Command which was to another, not having the Command to themselves¹.

2. You are in the Witchcraft, who observe Commands from without from the Letter².

3. None are to observe any thing, nor teach to be observed, but what Christ (manifested in their Bodies of Flesh) doth command them³.

¹ E. Bur. *Works*, p. 47. ² *Idem*, p. 105. ³ A. Defence, &c. p. 16. 1659.

1. HE that taketh what is none of his, to things without, the things of this World, is a Thief, and truly so judged and accounted of¹.

2. We testify, if any Person whatsoever shall act or speak any thing that is evil, under a pretence of a Motion from the Spirit of GOD, we utterly deny that Motion to be from GOD².

¹ *Wounds of an Enemy*, p. 13. 1656. Miles Halhead, Tho. Salthouse. ² *The Quakers Paper*, Aug. 10. 1670.

[And was not the taking away the Hour-glass that was another's, an Evil in it self? and yet see G. Fox (when one of his Friends pretended a Motion for it) had the confidence to own and justify it, and that in the Name of the LORD.]

BUT when some of their own Friends plead for the Liberty of their Consciences, in obeying G. F. &c. Impositions and unscriptural ORDERS, then they writ thus, *viz.* 1. I am the Root of Ranterism, to assert that nothing is a Duty incumbent upon thee, but what thou art perswaded is thy Duty¹.

2. Holy Writ is the declared fundamental Law of Heaven². [Surely did the Quakers really believe that Holy Writ is the declared fundamental Law, &c. they would never be so wicked to enjoin G. F's unscriptural Orders upon their People as they do.]

¹ W. P's Brief Exam. p. 3. 1681. ² W. P's Eng. Int. p. 36. 1681.

Section XI.

KEEP close to the LORD, and to the measure of himself made manifest in your own Hearts, for unto THAT you were directed to in the beginning, and in it is your Safety and Preservation to the End¹.

¹ E. Bur. &c. *An Epist.* 1662.

BUT when the dissenting Quakers insisted on their own Doctrine of not being impos'd upon in things not evil in themselves, then they writ, The Enemy is at work to scatter the Mind of Friends by that loose Plea, What hast thou to do with me? leave me to my freedom, and the GRACE OF GOD in my self¹, &c.

¹ W. P. Br. Exam. p. 11.

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Section XII.

UPON a Rumour that the Quakers Meetings were to be broken, they writ, viz. 1. These Tidings do not trouble us, neither are we thereby moved, no not to BEG of any Man the contrary.

2. And to any outward Authority we cannot SEEK.

¹ E. Bur. Declarat. of Suff. p.33. 1659. ² Idem, p.40.

1. **W**E DESIRE and REQUEST, that you would enact, or provide, that in place or in stead of an Oath, as the Cases may require, our Yea and Nay may be accepted.

2. Have a due regard to our suffering Condition, we BESEECH you.

¹ The Case of Oaths to the King and Parliament, p.6. 1673.

² Treatise of Oaths to the King and Parl. p.16.

Section XIII.

1. **W**E submit to all Laws and Ordinances of Man that relate to the payment of Tribute, Taxations, Customs, Excise, Subsidy-money, and all things of this Nature, as becometh Saints to Superiors; and concerning these things, no Man can justly accuse the People call'd Quakers.

2. We have always paid our Taxes, and other Dues and Duties, more than any People, according to our Abilities.

¹ Controversy with the Bishops, p.23. 1663. ² Declarat. by G. Fox, G. Whitehead, Broad-sheet, 1670.

[But do they not refuse payment of Tithes to the Ministers and Impropiators? Nay, they say, Truth allows no payment of Tithes at ALL under the New Covenant. And do they not refuse paying towards the Trained-Bands, Trophy-money, and the like? And are not these enjoined by the Laws and Ordinances of Men? And pray what are those other Dues and Duties, they say, they pay more than any People?]

¹ T. Elwood's Antidote, &c. p. 16. 1680.

Section XIV.

1. **T**HOU art without in the World, in the Church of the Pharisees, who had the CHIEFEST SEATS in the Assemblies, and so art an Enemy to Christ.

2. Your praying in the Synagogue Christ did deny, and we also deny the same.

¹ G. F. and R. H. Truth's Defence, &c. p. 14, 17. 1653.

[1. Have not the Quakers Ministers the CHIEFEST SEATS in their Assemblies now, and so are Enemies to Christ by their own Judgment?]

2. And do not the Quakers pray in their Synagogues now, and so are to be deny'd by their own Rule?]

Section XV.

1. **Y**OU that talk of a natural Light, and a spiritual Light, produce one Scripture that speaks of a natural Light.

2. The Light is but ONE, which is Christ.

¹ G. F.'s Way to the Kingdom, p.3, 17. 1655.

1. **T**HE Light is Carnal, the Letter [i. e. the Scripture].

2. I wrote not as from Man, whose Light is ONLY Natural and Carnal, and doth ONLY make manifest Carnal Transgressions of a Carnal Law.

¹ G. F.'s News, &c. p. 14. 1655. ² E. Bur. Works, p.16. 1655.

Section XVI.

1. **A**RE these People [i. e. Quakers] so simple that they will not go to Law? Is not the Law open? Answer, If thou observ'd Christ's Words, thou would not call them Simple for not going to Law with their Adversaries; for did he not say, If any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also? And altho the Law is open, yet they are not free to go to it.

2. It is laid upon us by the Spirit of Christ, not to sue any Man at the Law.

¹ Will. Caton's Moderate Enquirer Resolv'd, &c. printed in 8°. 1658. p.33. and reprinted in 4°. 1671. p. 22. ² An Account from the Children of Light, p.19. 1660. R. Hubberthorn and J. N.

[Let their fining and imprisoning several Quakers of George Keith's Friends in Pensilvania, with their Indicting Mr. Bugg at the Sessions-house in the Old-Bailey, 1693; and their Arresting and Imprisoning John Andrew, February last, (one of their own Friends) with many more that might be named, bear Witness against them: So that it is manifest, notwithstanding their printed Doctrine of not suing any Man at the Law; yet when it is for their worldly Interests, they will act quite contrary.]

¹ See the Trials of Peter Bofs, G. Keith, T. Bud, and Will. Bradford, Quakers, 1692.

Sections

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Section XVII.

1. **T**HE Lord gave thee [Oliver Cromwell] the Necks of Princes to tread upon, and their Dominions to inherit.

2. If thou [Rich. Cromwell] chuse the LORD for thy Counsellor—then shalt thou prosper, and thy Name shall be greater than was thy Father's; and the numberless Number of this now distressed People [i. e. the Quakers] will be unto thee a Strength, and stand by thee in thy Day of Trouble, and DEFEND thee and thy JUST GOVERNMENT.

3. We know the LORD shewed Favour to him [i. e. O. Cromwell] and gave him Strength, Wisdom, Valour, and a right Spirit, and he was call'd of GOD into that great Work.

¹ E. Bur. Works, p. 552, 573, 574.

1. **T**HE Men and Ministers which E. Bur. apprehended, were those very Persecutors & Usurpers over Conscience in O. P's.

2. Bug has at unawares run his own Race against a Wall, and at once justified the Magistrates and Governours, and consequently the USURPATION of that Government [Pray read the other Column over again, and if the Quakers did not justify those very Magistrates and Governours, and the USURPATION of that Government, which they endeavoured to make the Parliament and others believe they did, and do now condemn; and is not this great Folly and Hypocrisy?]

¹ The Quakers Vindication, p. 3. against F. Bug; by G. Whitehead and 34 more, 1693. given to the then Parliament.

Section XVIII.

GIVE Honour to whom Honour is due; but to a proud heady high-minded Man, there is no Honour due, tho he may be great in the World, and in Place to Rule. [Is not this strange Doctrine to teach Youth? is it not the way to make them rebellious against their Superiors?]

¹ W. Smith's Primmer, p. 43. 1668.

BUT when King Charles came into Power then G. F. could say, viz. I honour Men, (whether Good or Bad, he makes no Exception) much more the King.

¹ G. F's Trial, &c. p. 8. 1664.

Section XIX.

OH! what a Sincerity was once in the Nation! what a dirty nasty thing it would have been to have heard talk of a House of LORDS among them!

¹ G. Fox to the Council of Officers, &c. p. 7. 1659.

[But did not the Quakers talk of a House of Lords, y^e solicit them too in 1693, that an Act might be passed their solemn Affirmation might be accepted instead of an Oath? to which the House of Lords consented, notwithstanding their dirty and nasty Language concerning them?]

Section XX.

IT was through Ignorance that the People subjected themselves to Hereditary Governours—or to the Government standing in a single Person successively—and our Nation hath been under the Bonds of Slavery in this respect, &c.

¹ E. Bur. Advice to the Parliament, 1659. but this Paper is left out in his Works, 1672.

AND when the Times were turn'd G. F. 1. If I could take any Oath at all I could take that Oath, (viz. the Oath of Allegiance) which Oath doth bind to the King and his Heirs and Successors; and if this be not contradicting and temporizing, what is? And in Case of Oaths, 1673, p. 6. they say,

2. Our Hearts and Hands could Seal to the Substance, both of the Oaths of ALLIANCE and Supremacy.

¹ G. Fox's Trial, &c. p. 10. 1664.

Section XXI.

1. **A**LL Kings and Emperors have sprung up in the Night since the Days of the Apostles among the Antichrists.

2. There was no King owned among the true Christians, but ONLY amongst the Apostates since Christ's Time.

3. They were all Traitors against Christ, that desir'd an Earthly King.—The true Christians

1. **W**E love, own, and honour the King. 2. I honour all Men, much more the King.

3. If thou (viz. King Charles) take the speedy Course for the Repealing those Laws—haply thou may'st be a Moses to the People betwixt GOD and thy People.

¹ A Declar. June 5. 1660. p. 4. by G. Fox and 12

² G. F's Trial, &c. p. 8. ³ A Vis. to the King, 1662. signed Josiah Coal, p. 7.

Man will not have any more Kings among them but Christ.

¹ See G. Fox's Papers he writ to the Presbyterians, (who then were endeavouring the King's Restoration) p. 8, 9, 1659.

Section XXII.

1. **C**OME answer me, you *Papists*, Whence came your *Creeds*, but from factious and corrupted Councils, dyed in the *Blood* of those that refused Conformity? &c.

2. Whether in case they could not be conformed to, they would allow a *TOLERATION* were they *POWERFUL*? Whether in case they should say *YES*, we ought to believe them, since it is one of their most Sacred Maxims, *not to keep Faith with Heretics*, as was seen in the Case of those of the Alpine Valleys, *Jo. Hus*, &c. and in that they have in all Ages, brought so great a Deluge of *Blood* upon the European World?

3. Whether it be the Interest of the *English Nation* to subject her self to a *POPISH YOKE*? Considering the incomparably bloody *Massacres* of that sort of Men in several Reigns?

4. The Papal Interest is a Combination against good Sense, Reason, and Conscience; and to introduce a blind Obedience, without, if not against, Conviction; and that Principle which introduces Implicit Faith, and blind Obedience in Religion, will also introduce Implicit Faith and blind Obedience in Government; So that it is no more in the one than in the other, but the *Will* and *Power* of the *Superior* that shall be the *Rule* and *Bond* of our Subjection. This is that fatal *Mischief* *Popery* brings with it to Civil Society, and for which such Societies ought to be aware of it, and all that are *Friends* to it?

5. Consider the Nature and Disposition of the Spirit of the Church of *Rome*, how it is not changed, but the self-same that ever it was, viz. a Spirit of *Murder* and *Cruelty*—I say this ought to be consider'd, even the Cruelty of that Spirit, and what Danger there is to give way to the *Exaltation* of that Spirit, and to embrace it in the *least*, whereby to give Occasion to get into the *Power* and *JUDGMENT-SEAT*; for if it doth, then *Fire* and *Faggot*, *killing* and *burning* about Religion will openly appear again.

¹ William Penn's *Truth Exalted*, &c. p. 5. 1671. ² W. Penn's *Caveat against Popery*, &c. p. 37, 38. 1670. ³ W. P.'s *Eng. Int. in Choice of Parl. Men*, p. 4. 1678. ⁴ See much more of this kind in E. B.'s Works, p. 810.

Anglican William Penn] p. 22, 23. 1685. ³ *Animadversions on the Apology*, p. 3. 1687. ⁴ *Good Advice to the Church of England*, p. 42. 1687. ⁵ *Advice to Protestant Dissenters*, p. 56. 1688. ⁶ *Reasons*, &c. p. 5, 6. printed 1687. (and approv'd) by Quakers. ⁷ *The Quakers Address to K. James*, April 1687. ⁸ *The Scotch Quakers Address*, June 1687.

1. **I** Must also tell him, (i. e. the Church-of-England-man) I cannot admire his *Wisdom*, *Manners*, or *Justice*, in his Reflections upon the *Roman Catholicks*, after the Assurances of so great an *ONE* has given him and his Friends of their Security and Protection.

2. One thing I must say, *Roman Catholicks* have been Loyal in *England* and *Holland*—and who knows not, that they (i. e. Church-of-England) were such as hardly knew how to pray without the *Liturgy*, that attempted to exclude the *Presumptive Heir* to the *Crown*, upon the Score of his *Religion*?

3. I say, the Dissenters were invited to the Share they had in opposition to *Popery* by Churchmen?

4. *Violence* and *Tyranny* are no natural Consequences of *Popery*.

5. Let me ask them (viz. Church of England) one Question, Have they not often charged them [i. e. the Papists] with those Doctrines, viz. *not keeping Faith with Heretics*? Or, that They are not oblig'd, or do not account that of any Value or Tie to them that they promise to us? &c.

6. We have been taught to entertain very hard Thoughts of their Religion; and as we learn'd to speak, we stammer'd out, no *Papist*, no *Popery*: Whence sprung this Aversion? mainly, I am sure, from this Apprehension, that *Blood* and *Cruelty* attended it.

7. Let her cease to be angry, (i. e. the Church of England) and rebuke her Sons very unmannerly sitting in Judgment upon, and censuring the King's Proceedings, &c.

8. We pray God to bless the King and his Royal Family, &c.

9. We cannot but with grateful Hearts both admire and acknowledg the Providence of GOD, that made the King's retiring into our Country [viz. Scotland] give a happy Turn to his Affairs, to the Defeating and Disappointing the Designs of his Enemies.—We do justly conceive our selves oblig'd to praise GOD for his Goodness, in carrying him thro' and over all his Troubles.

¹ The *Pennsylvanians Defence of the D. of Buck. Book*, p. 26. 1685. ² A Reply, &c. by G. C. [i. e. Gualielmus Calamus,]

³ *Animadversions on the Apology*, p. 3. 1687. ⁴ *Good Advice to the Church of England*, p. 42. 1687. ⁵ *Advice to Protestant Dissenters*, p. 56. 1688. ⁶ *Reasons*, &c. p. 5, 6. printed 1687. (and approv'd) by Quakers. ⁷ *The Quakers Address to K. James*, April 1687. ⁸ *The Scotch Quakers Address*, June 1687.

Section

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The Quakers Contradictions.

Section XXIII.

1. **W**E directed all People to the Spirit of the Lord GOD in them, and if that led them to fight, I had nothing against it. [*This was spoken before a Court by one of their Ministers, & recorded in their Book of Outland-Letters.*]

2. We have chosen the Son of GOD to be our King, and he hath chosen us to be his People, and he might command thousands and ten thousands of his Servants at this Day to fight in his [i.e. *Christ's*] CAUSE¹.

3. To thee, *Oliver Cromwell*, thus saith the LORD, I had chosen thee—to execute my Wrath upon my Enemies, and gave them to thy Sword, with which I FOUGHT, and many have I cut down by MY SWORD IN THY HAND².

4. If you had made Inquisition for Blood, and to demand all the Inquisitions in the whole Christendom, whereby the Innocent Blood hath been shed, then all the People with one Consent would have said, *These be the Men that are gone out for GOD's CAUSE*, pag. 3. Thousands of US [i.e. *Quakers*] went in the Front of you, and were with you in the greatest Heat, p. 6. And if ever you Souldiers and true Officers come again into the Power of GOD which hath been lost, never set up your **Standard** until you come to **Rome**, and it be a top of **Rome**, then there let your **Standard** stand³, p. 8.

5. Let thy Souldiers go forth with a free willing Heart, that thou [*Oliver Cromwell*] may rock Nations as a Cradle, p. 37.

6. The LORD gave thee the Neck of Princes to tread upon, and their Dominions to inherit, p. 4. dated May 1657. And as for thy Father, the late Protector, [O.C.]—we know the LORD shew'd Favour to him, and gave him *Strength, Wisdom, and Valour*, and a *Right Spirit*, and was **CALL'D OF GOD** into that great Work⁴, &c. p. 53.

[See abundance more about Fighting in *E. Bur. Works*⁵, and the Books quoted; but when the Government was settled upon King *Charles*, then they writ against all Wars and Fightings.]

¹ *E. Bur. To the present distract. Nation, &c. p. 8. 1659. but this is left out in his Works.* ² *G. Roff. Righteousness, &c. p. 1.*

³ *G. Fox, To the Council and Officers of the Army, and Souldiers, &c. 1659.* ⁴ *G. Fox and E. Bur. Counsel and Advice.*

⁵ *Oliv. & Rich. Cromwell, printed 1659.* * From p. 536, to 540.

I Shall now draw to a Conclusion, with a few of their own Words lately printed, viz. *And this know for certain, the way to recover the Deceived, is to lay open the DECEIVERS.* [*Tho. Elwood against G. Keith, p. 72. 1694.*]

And tho this Saying of theirs may be a Warrant sufficient for some others to UNMASK and DETECT them, I do hereby assure the Reader, it was never a Warrant sufficient for me: For tho I was made to bear, and suffer corrupt Doctrines and Practices many Years in secret, yet I durst not dare to make them publick, till I believed call'd thereto, by the LORD of *Life and Glory*; whose Servant I am, whose Will I have done, and whose Reward I have received; for which my Soul doth bless, praise and magnify His NAME, who alone is worthy, saith

London, Octob. 31. 1695.

[Signed 67 last August.]

LONDON, Printed 1696. and are to be sold by *J. Gwillim* in *Bishopsgate-street*, and *S. Clark* in *George-Yard*, Booksellers.

This following is a Copy of a Letter which was sent Jan. 5. 1696. to the Persons hereafter nam'd, (with a printed Paper of their Contradictions, which are sold by S. Clark in George-Yard, and J. Gwillim in Bishopsgate-street).

William Penn, George Whitehead, Thomas Green, and the rest of your Ministers.

OF TEN, and many a time, have I been sent amongst you, with *Line upon Line, and Precept upon Precept* *. But to this Day you have stopped your Ears, and hardned your Hearts against whatever I was made to say unto you; and not only rejected those Messages, but in a most gross and vile manner vilified and abused the Messenger †, both with your Tongues and Pens; and likewise much violence done to his Person, [even by your own Disciples] who, seeing it pleased you, did frequently pull him down [and that in your sight] and several times thrust him out of the Meetings *; and not long since three or four of your Friends thrust him out of the Yard, all along into the Street, not without reproaching him to the rude Rabble ||; and Thomas Cox (Vintner) [was so zealous for you] that he pursued him out of several Streets *, and abused and defamed him to the People. I say, these things considered, with your Friends not being permitted to receive any Books or Papers from me, but charg'd to tear them, which they did, put me on serious Thoughts, whether I might not send you a few of these inclosed Papers, rather than farther to expose my self (at this time) to the Rage and Fury of you and your Friends; and finding no necessity laid upon me to the contrary [at present] I have freedom thus to send them.

Your CONTRADICTIONS are placed in two Columns; and tho you have not, hearkned to what I have been made to deliver to you, yet it may be you will give ear to what your own Preachers have writ, (as is mention'd in the said Paper) the which if you do, you may plainly see they were not, nor are not, acted by the Good Spirit of the ever Blessed JESUS *, but by an Erring, Fallible, Deceivable, and Temporalizing Spirit; which ought to be disown'd, and testified against, by all that are call'd thereto, as hath been,

Your true-hearted Friend without flattery, John Pennymann.

WHerein you have erred, be not asham'd to confess, and return; for however you are filled with confidence of your selves, you are fully seen to others: You have lost your Glory, it cannot be hid: The SUBSTANCE is departed, tho the Shadows remain: Therefore let Humility, and unfeigned Repentance, be found amongst you; that Glory may be given to HIM who is the Searcher of all Hearts.

Fret not at Instruments, neither look so much at them as at that Righteous HAND that is turned against you: For it is certainly so, that those who once knew the Way of the LORD, and afterwards gave way to the Spirit of Evil, Deceit, Hypocrisy, and Formality; such are more to be testify'd against, than the very Heathen, or open Profane; false Brethren are most perilous, and Hypocrites most odious in the sight of GOD and all good Men.

The LORD is no respecter of Persons, whose Will is that hidden Things should come to light, not to cast off, but if possible to save.

The AX therefore is to be laid to the Root of every corrupt Tree, that the Chaff from the Wheat may be separated.

This latter Part was formerly [and now is] writ in that Spirit, that can [with delight] love, and forgive Enemies; but hates Iniquity and Hypocrisy in dearest Friends.

* Most of which have I order'd (in the Account of my Life, &c.) to be printed this Year 1696, but the said Book not to be made publick till after my Death.

† Who hath been made willing to spare for neither PAINS or COST, so he might but discharge a good Conscience towards GOD, towards you, and towards all Men.

* Tho he had not spoken one word, nor given any sort of Provocation. || Only for giving away a few Papers.

* 19 May last.

* Who is my only and alone LORD, Law-giver, and Saviour.

J. P.

B

POST.

POSTSCRIPT.

Here are a few of the [Legion of] scurrilous Names and Curses (with other Abuses) have vented forth against an Innocent and Sober Man, and one who would not wrong you, nor any Man living, viz.

C Binning Dog, whifling Cur, bark-
ing Dog (a). The Devil's Agent,
the Devil's Emiffary (b). The Devil's
Drudge (c). The chief of the Devils (d).
The Devil's Porter, setting open the
Gates of Hell, &c (e). Vassal of H. II,
and Bondslave of the Devil, &c (f). Thou
curst Serpent, thou art curst for ever
(g). I am moved of the Eternal GOD
to pronounce Woes and Judgments a-
gainst him, &c (h). GOD's Power will
choak thee. This G. W. also declar'd in
the Name of the LORD (i). Without
natural Affection. Wolf, Dog, Betray-
ing Judas, Devil-Incarnate, &c (k).
Devil-driven, dungy-God, Judas, Athe-
ist, &c (l). Runagade, Flagabond, creep-
ing Judas, &c (m). Ignorant Novice;
and at another time laid violent Hands
upon him, (n). Unclean, nasty Spi-
rit, &c (o). Indigated by the Devil in the
Spirit that would murder Christ; bro-
ken and discompos'd in his Mind and Un-
derstanding, &c (p). [And the very next
Day, (viz. July 29. 1670.) after their
Books were thrown down at the Ex-
change, G. W. writ to him thus; Thou
hast brought a great Reproach and Suf-
fering upon Friends, by this thy mad and
wicked Action, unto which the Devil in-
stigated and led thee, for thou hast undertaken (as the Persecutors us'd to do)
burn OUR BOOKS, &c.] Crazy'd, crackt-brain'd, distracted, &c (q).
at one of the last Meetings he was at at Ratcliff, after James Parks had
invey'd against him in his Sermon, calling him the Devil's Agent
Devil's Emiffary, (after his usual manner) [he (J. P.) stood up with
intent to have spoken one Verse of Scripture; but before he had spok
Words] one of your Friends pull'd him down with great violence, and
the People, he was one of the wickedest of Men, that he
was a Limb of the Devil, and deserv'd to be whipt at the
Cart's Arls, &c (r). And notwithstanding these and

(a) W. G. Jasper Bat, in their Ser-
(b) James Parks in his Sermons.
antient Quaker. (d) One of your He-
(e) In a Letter, G. F. supposed to be th-
thor. (f) In another Letter from
(g) Anthony Tomkins another of your
sters, [uttered this Curse upon J. P.'s sayin-
ter Hallelujah Fisher had done his Sermon
the Bull Meeting) Decemb. 15. 1676, v-
is good for every one to have Salt in themst-
(h) Charles Marshal in his Sermon at the
Place, April 1673. (i) George Whiteh-
Gracechurch-street Meeting, from the Pr-
ing-place. (k) G. W. Book, Judgmen-
&c. Preface. (l) Your Book intituled,
teous Judgmen, signed by Ro. Sandeland
ther of your Ministers, and recom-
ed by G. W. 1682. (m) Your Book,
and the Jews, &c. 1673. (n) Francis
field, [and this he did without the least
vocation, save that J. P. was going to
on the Form whereon he sat; and the
time when he did stand up, but had no
ken one word.] (o) Ambrose Rigg in his
mon, Nov. 23. 1680. (p) Your Paper
ted Aug. 10. 1670. [against J. P. for his
sing your Books to be thrown down, ne-
place where he burnt a little Waste-pap-
the Exchange]. (q) These Appellatio-
and your Friends gave him several Yea-
gether, [tho'tis certainly true he nev-
a better Understanding given him, in
Life, notwithstanding you thus most inf-
ly scandaliz'd him].

(r) Henry Sutton (C-
of a Ship) Dec. 11.

all other your Revilings, &c. yet he did not in the least revile again, it being not for any Evil, but for Well-doing that he was thus defamed and abused by you, which made him bear all patiently, committing himself to HIM that judgeth righteously; who as HE hath already, in a great measure, so assuredly HE will more and more clear up his Innocency.

I thought I should have ended here, but find I may not omit what follows, viz.

One of your Ministers thrust his Stick with that Violence into his Side, [tho it did not pierce the Flesh] that forced him off the Step whereon he stood, and presently after strook him on the Face (s).

Another of your Ministers, altogether a Stranger to him, told the People (in his Sermon) that he was a Companion of one W. B. who, it seems, had been one of your Ministers; but, as he said, was turn'd a common Cheat, and that he would have ravished a Woman (t).

After this two other of your Friends, from the same place, affirmed, that he was conversant and intimate with one John Tayler a Ranter, who, they said, had hang'd himself, being guilty (as some of your Ministers declar'd) of most horrid Wickedness, as Blasphemy, Whoredom, Drunkenness, and the like (u); when as he never was in company with the said J. T. but was wholly a Stranger to him, as he then declar'd.

(s) J. B. did this standing on your Preaching-place, at the Bull, &c. 1680. [without the least provocation, but only for his saying, viz. *He that loveth not his Friend, cannot be said to love his Enemy*].

(t) James Holliday, at a yearly Meeting at Gracechurch-street; who being told of this his Abuse and false Accusation, and that it was expected he should publicly acknowledge the Wrong done therein, he replied, That unless the LORD required it of him, he would not do it.

(u) Thomas Ruddard and William Briggins from the said Preaching-place, August 24. 1681.

But why is it (may some of you say) that these things are thus reviv'd, and brought upon us now? One Reason chiefly is, that if possible, at length, you may come to see, and be made sensible, that 'tis not the Spirit of Christ, (for He Blest, but did not Curse; He was revil'd, and did not revile) but the Spirit of Antichrist, that hath bewitched and seduced you from the Simplicity and Innocency of Christ's Spirit, by which all the Holy Men of old were, and all the Holy Men are, at this Day, acted and guided. O that yet you would consider your Ways, and be wise, that so you may no longer be deceived your selves, nor any longer deceive others, with your Pretences of being the ONLY Ministers of Christ, and of being guided by His Spirit, unto which you are as yet Strangers. O reject not, O despise not the Counsel herein given you, lest hereafter it be requir'd at your hands. J. P.

Newyears Day,
1696.

Note, The words within these Marks [] in this Postscript, were added since this Letter was sent.

I Little thought that the abovesaid Abuses should ever have come to be printed, (especially in my Life-time) for I lock'd them up, chiefly, in my own Breast, as a great Treasure, reposing in the Secret of my Soul, that the LORD counted me worthy to suffer, and to have all manner of Evil spoke against me [falsly] for his Name sake. But the time being come, that they are no longer to be hid, they are thus made publick.

*the following is chiefly intended for, and recommended to the serious perusal of the
called Quakers, whom it nearly concerns.*

EVERY Dispensation hath but its Season, wherein the *Light* of it is to *shine*; but
wards it must be put out, and be buried in the Dark. And when this is out of
Persons are to be valued no more by it; but the highest in *this Light* and *Worship*, will
as even with the Meanest, as the highest and strictest *Jews* were (when their *Dispensation*
with the lowest *Gentiles*.

Little did *Israel* think they could have been so deceiv'd about the coming of the *M*
little did they think the *Messiah* could have laid their *Laws* and *Ordinances* so flat at His c
as he did. It is impossible for the Eye of that Wisdom [by which the *Jews* and the *Quake*
judged, viz. only by outward appearance] to pierce into the various Ways and Appearance
GOD.

Nothing is darker than the foregoing Glory, when a new One succeeds; none are f
from espying GOD in a new Discovery, than (many of) those that had the clearest si
HIM in the Old.

Look to your selves in time, lest this *strange Catastrophe* overtake you unawares.

Dispensations, and the *Fight* under *Dispensations*, is not yet ended. We must conten
remain strange a while longer: There is a *Gulf* as yet between us, that we cannot mee
cannot know me, if it were so that I knew you: You will prosecute me with Hatred,
should woo you with the greatest and entirest Love. J. P.

was a Limb of th
Cart's Arms, &c

Some of the **Quakers** Contradictory Testimonies about
OATHS and SWEARING; whereby it does appear their
Pretensions of being *Infallible*, and that their *Books* and
Papers are given forth by the immediate *Eternal Spirit of*
*GOD**, is but a vain Boast, and a very
great and strong Delusion. *Vide, Audi,*
Judica.

* George Fox and R. H's
Truth's Defence, &c. p. 104.

First see their Book, A Treatise of Oaths,
presented to the King and Parliament,
1675. signed by William Penn, George
Whitehead, and 11 more.

1. **W**E look upon 't to be no less than
a presumptuous tempting of GOD,
to summon him as a Witness,
not only to our terrene, but trivial Businessses,
such as we should, doubtless, account it an
high Indignity always to solicit an earthly
Prince to give his Attendance about. What!
make GOD, the Great GOD of Heaven and
Earth, our Caution in *Worldly Controversies*,
as if we would bind HIM to obtain our own
Ends: It is to make too bold with HIM, and
to carry an undue Distance towards HIM
that made us; an *Irreverence we can by no means*
away with, p. 17.

2. Let your *Yea* be *Yea*, *Nay*, *Nay*; for
whatsoever is *MORE* than these cometh of
Evil, p. 19. [And in p. 74. they bring *Chryso-*
stome to confirm this, as not only to be of
Evil, but that it is an absolute *Oath*.]

3. Object. "What shall we say is beyond
" *Yea* and *Nay* ?

Ans. "Without doubt an *Oath*, not Per-
" jury, sith this is altogether manifest, and
" none needs be taught it, that it is of *Evil*,
" and

Here follow their contradictory Testimonies.

First see their Book, Reason against Rail-
ing, in answer to Tho. Hicks, where
they use an express Oath, as recorded in
Scripture, Jer. 4. 2. & 5. 2.

1. **O** That these heavy things might not
be laid to thy Charge, for *SO SURE*
AS THE LORD LIVETH, great
will be the Wrath that shall follow, p. 180.

[Next, see their *Epistle from the Meeting*
for Sufferings, to their Friends in England and
elsewhere, &c. Printed about the time of their
last yearly Meeting, 1696.] It seems need-
ful to us to acquaint you, that it was the
Sense of this Meeting, that somewhat might
be done to satisfy all that may be in doubt,
or that may have it in their Minds as Matter
of Question, what solemn Words *Friends*
might use or admit of, and not vary from
our known Principle, *Swear not at all*.—And
in order thereto, to shew the Testimonies of
Friends formerly express'd, p. 4. viz.

2. We are willing at *all times*, and upon
every good Occasion, to
affirm or deny, in *Yea* or
Yes, in *Nay* or *No*, and that
as in the Presence of GOD,
or GOD is our Witness, or
we speak the Truth in Christ, &c. p. 7.

Is not this more than
Yea and Nay ? beyond
which they say Christia-
ans ought not to go.

And Francis Howgil in Answer to Dr.
Smallwood says,

3. We are ready to testify the Truth be-
fore

“and not so much superfluous as altogether contrary: Now that is superfluous which is added needlessly, and too much, which surely is an Oath, p. 74.

[And in their Book, *A Position and Testimony against all Swearing under the Gospel*. (Printed 1692. and sold by Tho. Northcot in George-yard) they say,]

4. The calling GOD to witness to bind any Affirmation, Promise, or Denial, especially when relating to temporal and lesser Matters, most understanding Men, and especially the Learned, in most Ages, accounted it an Oath, p. 22.

5. And indeed the appealing (after any manner) to GOD as a Judge, or any ways using his sacred Name, or mentioning any thing whereby it may be implied, as by Heaven, Earth, &c. being only designed for a further strengthening and confirming the Truth of my Speech, Affirmation, Promise or Denial, when relating only to humane, worldly and inferiour Matters, may be granted to be an Oath, but otherwise not so, when used only upon a Divine and Religious Account, p. 23.

6. How can any invoke GOD for a Witness, or any other purpose, or any ways imploy or use His sacred Name for a Security in earthly Matters, if it was not a proper Oath? p. 31.

7. From hence it may be seen an invincible Reason against Swearing, and the naming or using GOD's sacred Name any ways to confirm the Truth of my Speech, relating to humane and worldly Matters, p. 39.

8. With what Face or Pretence can any that sincerely profess Christianity take any Oath, or use any higher Expressions for confirming humane and temporal Matters, than Christ's Evangelical Sentence of Yea, Yea, and Nay, Nay; or what is equivalent thereto? And what Christian Men, or Magistrates, or Powers of the Earth, can (lawfully) prescribe or require more than Christ hath permitted herein?

9. And

fore the LORD, or in his Presence, as concerning any Matter which concerns the Glory of GOD, or the Good of our Neighbour, without being pinch'd

But now they have bound themselves up to a certain Form of Words.

or bound up to a certain Form of Words imposed upon us, p. 9. Again,

4. The LORD is Witness, or, I speak the Truth in Christ, or, this is Truth in the Presence of GOD, or the like, none of these will serve; but tho he and the Rulers do say they are Oaths—, yet it would never be received, p. 10.

5. And Sam. Fisher says, GOD is my Witness, GOD is my Record, my Conscience bearing me witness in the Holy Spirit, and such like, the Quakers [says he] gainsay in solemn Cases no more than themselves *, p. 12.

* Is this true? Let the Quotations in the other Column be re-examined.

6. And in his Answer to Bishop Gawden, treating of those Expressions of Christ and Paul, faith, And none of them which (as Occasion is) they are not as free to use (not as impos'd by Men, tying them to their Wills to any one of them, but as moved† to any one of them, as the LORD giveth Utterance) as they are to use Yea and Nay it self: yet tho they say GOD is my Witness, or any of the rest, they will not take it for an Oath at their Courts ||, p. 14.

† But of late have tied up themselves, whether Motion or no.

|| The Reason of the Judges Refusal was not because they were not Oaths, (for they did not only account them Oaths as others did, but punish'd such as profanely used them, as Swearers) but the only Reason why they could not receive them at their Courts was, because they were not judicial Oaths.

7. Again, Thus among their Ministers at their Churches and in their Books,—GOD is my Witness, I call GOD to Record, I speak the Truth before GOD, and lie not; I speak as in the Presence of GOD, and such like, are Oaths and Forms of Swearing: But among the Magistrates in their Courts, and at their Benches—, those and such like Forms of Speech are not a Swearing *, p. 14, 15.

8. We take the Holy GOD to Record † against all Objections —, p. 19.

* Is not this an invoking of GOD, and which they themselves say is a proper Oath?

9. See

9. And if *Christ* hath not limited us thereby to them bare Words, or that particular Form of Speech, yet surely he hath in a degree of Speech, in our affirming or denying, beyond which to be sure *Christians* ought not to go.

10. Then it is plain those that have went, or shall go beyond this Simplicity of *Yea, Yea, and Nay, Nay*, did or must decline from the Sanctity and Credit of the Profession of the Primitive Christians, p. 46, 47.

[See the other Column, if they are not by this last Sentence condemn'd out of their own Mouths. Also it is to be observ'd, that notwithstanding their abovesaid Testimonies against calling *GOD* as a *Witness*, or the like, or using any higher Expressions than *Yea* and *Nay* in worldly Controversies, and beyond which *Christians* ought not to go, and that the Powers of the Earth could not (lawfully) prescribe or require more than *Christ* hath permitted herein. Yet some of the leading *Quakers* themselves have not only gone beyond *Yea* and *Nay*, and that in a very high degree, but of late solicited the Powers of the Earth for an *Act*, that their declaring in the Presence of *Almighty GOD THE WITNESS* of the Truth of what they say, might be accepted instead of the usual Form of laying the Hand on the Bible, &c. which was accordingly granted them: But some others of their People being greatly dissatisfied with what they had done (it being quite contrary to their Allegations and Assertions aforementioned) they were forced to collect from some other of their Writings, repugnant and contrary to these, (some of which are cited in the other Column) to endeavour to satisfy and quiet the Minds of their dissatisfied Friends, that their *ELDERS* had used such Words as calling *GOD* as a *Witness*, and the like, and therefore they might use the Form aforesaid.]

Now read their Contradictions in the other Column. Here

9. See *Friend's Paper* to the Government, 1679. in which is contain'd a Protestation or Declaration to distinguish Protestant Dissenters from Popish Recusants, beginning thus; I A. B. do in the Presence of *Almighty GOD* solemnly profess, and in good Conscience declare, &c. p. 21.

-|| Is not this beyond the Simplicity of *Yea* and *Nay*? and so are by their own Confession declin'd from the Sanctity and Credit of the Primitive Christians.

10. And *W. Penn* in his Answer to the *Athenian Mercury*, mentioning the Apostle's Words, Rom. 9. 1. *GOD* is my *Witness*. 2 Cor. 11. 31. *GOD* knoweth I lie not. Gal. 1. 20. Before *GOD* I lie not. *W. Penn* denying on our part any of these said Texts to be an Oath *, and so therein concurring with *Friends* former and present Judgment in the Case. So that you have a Continuation of Proofs [mark, not from the Scriptures, but] from *Friends* of great EMINENCY, that this hath been, without Question, the Principle and Practice of *Friends*, p. 20.

* And yet in the other Column grants them to be Oaths when used about worldly Matters: Is not here Contradiction upon Contradiction?

[Now it is to be observ'd, that this *Epistle* being so manifestly contradictory to some other of their Writings, they kept it so very private, that several who would have bought it, were refus'd, being, no doubt, conscious to themselves that if it was made publick with those that were of an opposite Tendency, it would expose and render them fallible and contradictory to themselves; neither of which they would have us believe they are in the least guilty of: but it's a true Saying, *The Tree is known by its Fruit*. But if notwithstanding all this, or what hath been or may be demonstrated to the contrary, their Hearers will still believe, that their Ministers preach and print by the infallible and divine Spirit, then I must conclude (and that with Sorrow of Heart) with that Saying, *Qui vult decipi decipiat*, He that will not be undeceiv'd, must be deceived.]

J. P.

London, Printed 1696. and are to be sold, (with divers other of their Contradictions in a large Sheet of Paper) at *J. Gwillims* in *Bishopsgate-street*, and *S. Clark's* in *George-yard*, Booksellers.

This following is a Copy of a LETTER that was sent (with the foregoing) to William Penn, George Whitehead, and the rest of their Ministers.

I That am a Man of Peace, Love, and good Will to all Mankind, have been made to appear like a Man of Strife and Contention: And why was it? Surely it could not be for any earthly or worldly Advantage I was made so to appear; but it was certainly so order'd, and that by the very same good Spirit (and, at times, in the same Reluctancy of Mind) that *Jeremiah* was sent to the *Israelites* of old.

Now, if this be true, as most true it is, then it concerns you (unto whom I have so appeared) to reflect upon your selves, and say, *What have we done? or are a doing?* that such a Person should be [thus] raised up, to Reprove, Warn, and Caution us, as we formerly Reproved, Warned, and Caution'd others? I say, If the Consideration of this was but duly and deeply weighed and considered of by you (as without all doubt it should and ought to be) then 'twere possible you might yet come to see, and be made sensible, that 'tis not the Spirit of *Christ* that acts and guides you, and that it was not in Enmity or Ill-will (as some of you have imagin'd) that I have been made so often to visit and exhort you, but that it was [only] in love to Truth, and in obedience to the good Spirit of the ever Blessed GOD, in whose Service I desire evermore to be found faithful.

J. P.

ed of (the Monticall'd)
August, 1696,